THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Evil men understand not judgment: but they that seek the Lord understand all things. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father" (PROV. 28: 5-7).

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THE SECOND COMING OF CHRIST.

A SHORT time ago I visited a friend whom I had not seen since joining the "Mormons," and his surprise was great when I told him I was one of that despised band. "Well," he said, "I have always heard that the 'Mormons' are no good; but since you have joined them there must be some good in them, or else you are strangely altered from the lass I knew a few years ago. I have heard much of these 'Mormons,' but, so far, nothing good. Now, since you are one of them, let us hear your side. What *are* the 'Mormons'?" "The 'Mormons,'" I said, "are a class of people who are doing their best to prepare the world for the second coming of Christ." "And you think," he said, "that the second coming of Christ is nigh at hand? Nay, my lass, I think you are wrong there. I can't tell you where it is, but I know it says in the Bible that before Christ comes again 'they shall beat their swords into plowshares, and their spears into pruninghooks,' instead of which, on every hand, they are preparing the nations for war, and even at the present moment nation is fighting against nation. My lass, Christ is not coming yet." Now, who is right? The "Mormon" people who are eagerly anticipating Christ's coming, or the world which says His coming will be long delayed?

Let us to our Bible, and abide by what we find there. It will be necessary to study the 24th chapter of Matthew. There we find that Christ, being alone with His disciples, was asked by them what should be the signs of His second coming. He told them of the persecution and suffering in store for them, how they should hear of wars and rumors of wars, how many would apostatize; but, He

added, see that ye be not troubled, for the end is not yet. Then He told them of the siege of Jerusalem, which took place with all its horrors in A.D. 70, and warned them to flee away when they saw the preparations for the siege being made.

Then a period of time is passed by, which we know is the time when the gospel in all its fulness was not upon the earth, and then we read of its restoration, for in verse 14 it says, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." And Christ said that when the end was approaching there should be no mistaking the signs of the times, for, "as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be," i.e., as clearly as the lightning shines in the sky, so clear should be the signs of Christ's coming. These are some of the signs given: False prophets and false Christs shall arise, nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places.

Right up to the very day when Christ will come, there will be sorrow, tribulation and war upon the earth. Christ said no word of "the nations beating their swords into plowshares, and their spears into pruninghooks." For confirmation of this I would have you read Zech. 14, and Rev. 11. There you will find that when Jerusalem has been rebuilt by the Jews, and is inhabited by them, a Gentile army will encompass the city for three and a half years, and will only be prevented entering its gates by the presence of two Jewish prophets, whom they will eventually succeed in destroying, and they will then enter the city, the inhabitants of which will flee before them into the valley beyond, calling upon God for deliverance, and then Christ will appear upon the Mount of Olives. Their Messiah, the Deliverer so long expected, will at last come as they have always looked for Him to come; but with amazement and the bitterest sorrow they will realize, as they perceive the wounds in His hands and feet, that He really had been to earth before, but they knew Him not, and crucified Him (Zech. 13: 6).

Here we see that down to the very moment when Christ shall appear, nation will be fighting against nation. But surely, you will say, it does state in the Bible that "they shall beat their swords into plowshares, and their spears into pruninghooks." Yes, it does say so; but we cannot take that passage and study it as an isolated text, we must study it along with its context. So turn to Isa. 2, or Micah 4. Here we read that in the last days God would cause a house to be built for Himself somewhere, in some land, amongst the mountains, and that all nations shall flow into it, i.e., not all the nations of the world shall go and live in this place which is designated Zion, but that people from out of every nation under heaven, just a chosen few from each nation, should gather to Zion where they would delight in learning more of God,

and walking in the pathway He points out—He will lead them back to their heavenly home. These people, thus gathered from all nations, shall be peaceful and industrious, occupying their time chiefly in agricultural pursuits, and learning the things that be of God, for "they shall beat their swords into plowshares and their spears into pruninghooks, nation shall not lift up sword against nation, neither shall they learn war any more."

Previously they had learned the art of war, in order to defend their several countries against each other; but now, with the knowledge of the gospel in their hearts, these people, gathered from all nations, live together in unity, peace and brotherly love, and learn war no more. No more will the clash of swords and the roar of cannon be heard in their midst; no longer shall nation rise against nation; secure in the land God has given them to inhabit, they will look out upon the world where famine, pestilence and earthquakes are making men's hearts fail them for very fear, and they will say assuredly that Christ's words are indeed fulfilled, for clear as the lightning shineth in the skies, so clearly to their eyes shine the signs of the coming of the Son of man for which they are so eagerly waiting. "Mormon" doctrine is this, my friends, and being such it is despised by the world in general, and passed by as nothing worth, but so sure as this teaching is found between the covers of the Bible, so sure it is that it will be fulfilled; nay more, to all who read these words I bear my testimony that some of these things, foretold by Christ, have already been fulfilled, and others are being fulfilled in these very days in which you and I are living.

The Lord's house has been established in the tops of the Rocky Mountains, and thither, to the land in the Bible called Zion, people from every nation are gathering. From their midst, by means of missionaries, the warning cry is sounding to all the world—"the gospel of the kingdom" is being preached, i.e., the good news is going forth to all nations that the kingdom foretold by Daniel 2:44, has been established in these the latter days, and the coming of the Lord draweth nigh. Does the world receive it gladly and hasten to Zion to gather there with the chosen of God? Ah, no! "As it was in the days of Noah," Christ said, so it should be in the day when He shall come again. Noah preached the gospel of faith and repentance to the people; but they laughed it to scorn, and would have none of it, and so it is to-day. We are told that it is naught but a Yankee yarn they are telling, and the world wants none of it. A Yankee yarn it is not, for this time it is in the Bible. Disprove it if you can. When one hears of dreadnaughts, torpedoes, submarines, aeroplanes, the latest in guns, and all the devil's own implements of war; when one sees our boys joining the cadets and learning the use of these same implements of war, and then hears all the talk of universal peace and brotherhood, one marvels at the blindness of man, and wonders why he does

not practise what he preaches. Reject the warning, if you will; but the signs of the coming of the Son of man are already appearing in the world. Of the day and of the hour when Christ shall come knoweth no man—just which day, just which hour is known to God alone—but Christ has said that the signs of His near approach shall be as visible as the lightning in the sky, and Christ never yet uttered a falsehood.

You who scoff at this "Mormon" doctrine, take your Bible in your hand and see if there is not God's own truth in the words which are written here. In the day when Christ shall come two men shall be lying in a bed, the one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken and the other left; two men shall be in a field, the one shall be taken and the other left.

Taken where? "This gospel of the kingdom shall be preached in all the world." Some who hear it will accept it, some will hear it only to reject it. In the day when Christ comes two men will be lying in a bed, one, having accepted the gospel, will be caught up to meet Him in the air, the other, having considered it naught but a fairy tale, will be left behind to wander still in darkness and doubt. Friends of mine, will you be taken or left? Signs of the coming of the Son of man have already appeared, so I sound in your ears this warning cry: Behold, the bridegroom cometh, go ye out to meet Him. Go down into the waters of baptism and be baptized by one holding authority from God, and take your stand for God.

Wait not for universal peace, for you wait in vain. Let each individual lay aside his sword and beat it into a plowshare, for only so will universal peace be established. It rests with the individual, and not with the universe. Universal peace will be found and found only when men obey Christ's teachings and love one another with pure hearts, and this the "Mormon" doctrine will teach you to do, for greater love is found nowhere on earth than amongst the saints of God, and it is the saints of God alone who "beat their swords into plowshares, and their spears into pruninghooks, and learn war no more." Choose ye this day whom ye will serve.

The Jews are fast gathering to Jerusalem, the "Mormons" are gathering to Zion, and here peace and joy and holy love are to be found; but in the world, right up to the very hour when Christ will come, there shall be wars and rumors of wars, men's hearts failing them for very fear. The choice is yours to-day. This alleged Yankee yarn is true, if there was never a true one told before, for every word is taken from the teaching of "Him who spake as never man spake before." Heed this warning cry, my friends! The day is at hand, the coming of the Son of man draweth nigh. Prepare to meet your God!

Notts. MOLLIE HIGGINSON.

TESTIMONY OF AN ENGLISH "MORMON."

As different people who claim to have visited Utah, and pretend to know all about the people there, have returned to this country with false stories concerning the "Mormon" people, I thought, perhaps, that a few lines from me would not be out of place, as I have been a resident of Utah for nearly fifty years. When I first went there in the early "sixties," I was not at that time a member of the "Mormon" Church, although my parents were. I emigrated with a portion of my father's family, and when we arrived there we were met and treated very kindly by the "Mormon" people, who took us to their homes, and we partook of their hospitality.

I may here mention the fact that England was my native land, and that I have no desire to make any misrepresentations to my fellow countrymen, or to anyone else, but to tell the truth as I have found it. The fact is, that quite a percentage of the "Mormon" people themselves are natives of England, and most of them from the middle classes, and were looked up to as respectable and honored citizens until they embraced the "Mormon" faith. Now, strange as it may seem, their friends and neighbors turned their backs on them; but true to their convictions, they endured all for conscience' sake, and after emigrating to Utah they have been quite a factor in building up the commonwealth there. They have been moral, industrious and temperate, and have maintained that same frugality of life that they practiced in their native land It is this class of people, with people of like character from the United States and the Continent of Europe—Scandinavia and other Christian countries—that has built up a splendid commonwealth in Utah and the surrounding states that cannot be surpassed for thrift, industry, education and everything else that goes to make up a progressive and virtuous people. Indeed, many of Utah's most prominent men are from the good old English stock. The mother of the present president of the "Mormon" Church was an English woman, and he testifies that a better or more noble woman never lived.

I said that I did not belong to the "Mormon" Church when I emigrated to Utah; but after arriving there I commenced to investigate for myself. I attended the places of worship and social gatherings, and heard President Brigham Young and the leading elders preach from time to time. I found them earnest and sincere and devoted to the cause of truth and righteousness, and after a while I became aware that the "Mormon" religion is of a high standard of purity and excellence. So after a careful and thorough investigation I joined the "Mormon" Church and identified myself with its people; and I can truly say that I have never regretted the step taken at that time; but, on the contrary, I have always found happiness and peace and contentment in my association with them. I have now been connected with the Church of Jesus

Christ of Latter-day Saints for nearly fifty years, and can testify to the world and to seekers after truth and righteousness that therein is found the only true Church of Christ on the earth. The people of the world may think what they please; but if they ever obtain salvation in the kingdom of God, they will have to get it through His authorized servants, and these authorized servants of God are found in this Church, and though the saints may be despised and ridiculed by the world, the people who do these things will find out sooner or later that the "Mormons" have the truth.

I am well aware that some people, and professedly religious people at that, may think that they are doing God's service in persecuting the Latter-day Saints; but please remember that the great Apostle Paul, before his conversion thought, when he was so bitterly persecuting the Christians, and in his religious zeal following them from city to city, and breathing out vengeance against them, I say he thought, as some of our learned divines at the present day seem to think, that when they are persecuting the Latter-day Saints they are surely doing God's service. Because the Latter-day Saints, are not popular with the world, it does not follow that they are a bad people. For if you take that stand then you may condemn Christ and His apostles, together with the saints in their day. When the learned rabbis among the Jews, together with the rulers of the nation, as well as their other great and wise men, I say that when they were urging on the rabble to demand of Pilate the life's blood of the world's Redeemer, little did they think what fearful condemnation they were bringing upon themselves. But their cry was, "Away with Him, crucify Him, and release unto us Barabbas," who was a robber and murderer. And what for? Because they said He was a blasphemer, and made Himself the Son of God. The great query at that time was, "Can anything good come from such a despicable set of men as Christ and His followers?" The great question of the present is, "Can anything good come out of 'Mormondom'?" We say to every honest Christian, we say to every honest man and woman, we say to all mankind upon the face of all the earth, investigate for yourselves, throw away your prejudice, and with open, honest hearts seek after the truth. And before you condemn "Mormonism" be careful to consider its claims; for we declare with words of soberness to all the world that what is called "Mormonism" is no more nor less that the only true gospel of our Lord and Savior Jesus Christ, revealed anew from heaven in the day and age in which we live, for the salvation of all mankind if they will give heed to its precepts, and as one of old said of Christianity so we say of "Mormonism," namely: if it is nothing but a fraud palmed upon the world by a set of wicked, crafty men it will soon run itself out, and come to naught, but if it be from God, you may fight against it all you please; but your efforts will be vain, and will only end in your own

confusion and shame; and where will you find yourself at the judgment day? But the word of God will be gloriously triumphant in the end.

I now bear my humble testimony to all the world that the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints, commonly called "Mormons," are honest, true, chaste and virtuous, and its true members live lives of purity and honor, and are striving with all their might to benefit all mankind. They are not going round deceiving the people nor leading anyone astray from the paths of virtue and honor; but their mission is to warn the people of this generation of the judgments of God that await the wicked, unless they repent and turn unto the Lord with full purpose of heart, and prepare themselves for the great and glorious things that are shortly coming on the earth, when Christ will come to reign with His saints, establish the universal reign of peace and righteousness, bring to pass the universal brotherhood of man; raise and bring forth the righteous dead from their graves, and complete the redemption of the saints among all nations. We are earnest and sincere and expect to meet every one before the judgment-seat of Christ, and they will then know whether our testimony be true or not.

Bristol. WILLIAM BLAKE.

THE SIN OF FRETTING.

THERE is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech—so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statements of something or other, which most probably every one in the room, or the car, or on the street corner, as it may be, knew before, and which most probably nobody can help.

Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as the sparks fly upward. But even to the sparks flying upward, in the blackest smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—*Unknown.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 22, 1914.

EDITORIAL.

COMMON SENSE IN RELIGION.

A MISSIONARY who recently arrived in this country was called upon, before departing for his field of labor, to address a congregation of saints and friends at Liverpool. In the course of his remarks he related how a sectarian minister had, when crossing the Atlantic on the same ship, engaged him in conversation on the subject of "Mormonism." In answer to the question proposed by the "Mormon" elder, as to what authority there is for baptizing infants, since the word of God does not command it, nor even refer to it as a practice of ancient times, the reverend gentleman replied that common sense teaches us that since infants are born in sin, it is necessary that they should be baptized in order to obtain salvation. Baptism in all such cases being the seal of the remission of sin inherited from Adam, and also of future sins which the individual in later life may commit, just as the baptism of an adult is the sign of the forgiveness of the sins which were committed previous to the administration of that ordinance. This, in substance, gives his reply.

Now, on our part, we think that common sense should be a guiding light more fully than it is when religious questions are under consideration. Much of science, even in its imperfect development, is good common sense, and there is little doubt that, if we understood fully the whole system of principles which underlie its several branches, we should find that first-class, sensible characteristics are dominant in their every part. We so conclude, since there is no principle of nature which, when fully known to us, does not appeal to our intelligence as being rationally sound and proper. None of them are ever made the subjects of ridicule by sages, scientists and philosophers, nor have any improvements on them ever been suggested by such men.

Lawyers often claim that the laws which are written into our statute books are good, common sense; and it would be exceedingly strange if, in religious matters only, we should fail to find sensible principles proposed for our guidance and welfare, both temporal and eternal; for, not pausing to argue the question of our future existence, it would seem that what will promote our really greatest and most lasting happiness in this life, will be good for the same service in the life to come.

Since religious interests are the most vital that can engage

man's attention in this world, why should not common sense have much to say respecting them? We see so much of God's works everywhere which manifest the perfection of understanding and rationality, that we can trust Him for proceeding in a very sane and sensible manner in everything that He undertakes, and when we arrive at a perfect understanding of the principles which underlie the religion which He has given to us, we have no doubt they will be found as rational as are those which belong to the domain of astronomy or physiology, for instance.

However, when common sense is called into service in the consideration of religious questions, it should be done under proper conditions. Now, it does not seem to have occurred to the minister of whom mention has been made, that he is not in a position where he is properly qualified to act as referee in this case, and announce a dictum that infants should be baptized. He is viewing the proposition of infant baptism from a standpoint where he can not fail to be influenced more or less by education, and the practice of the sect of which he is a minister. Our customs have a great deal to do with the shaping of our opinions as to what is proper and rational. Christian nations mourn for their dead in black, and the Chinese in white. Either is an ancient custom, according to the respective nationalities where observed, and later generations have followed them. Which is the most sensible custom? That is undecided. We find also that pagan peoples worship gods of wood, stone, metal, etc., and doubtless they think that their religion is sustained as right by sound judgment; yet it is not a proper quality of it from the Christian's point of view. If the pagan were educated spiritually as he should be, he would know that the worship of such gods is not sanctioned by reason or common sense. There is a vast difference between these qualities in a worshiper of idols and in a man who is cultured under the wholesome influences of the gospel of Jesus Christ.

We find also, that there are two great political parties in the United States—one called the Republican, and the other the Democratic; and were we to ask a member of the former whether it would be better for the interests of that country to have the Republician or the Democratic principles prevail, we should be told that, without a doubt, the triumph of the principles of Republicanism only would make the country prosperous or, indeed, save it from going to ruin. Were the same proposition laid before a Democrat, he would reply that the hopes of the country can be realized only by the supremacy of Democratic principles; and yet these conflicting opinions would be bolstered up, of course, by sound judgment, or common sense, according to the party affiliations of those who hold them. But we are all at sea in this matter, because there is no authoritative standard of common sense established in American politics, and there are several other countries, which need not be named, that are suffering a like deprivation.

There was a time in the history of this world when common sense of an alleged first-grade character, led men to believe that this earth was flat; that the sun moved round it once every twenty-four hours; that the stars in the northern regions circled about a fixed point in the same length of time; that the earth could not revolve on an axis, for, if it did so, the water would all run out of the wells, and people and other loose things generally would fly into the air when it turned over. These and many other incorrect or even silly notions were once very generally entertained as sound by mankind; but to-day the world knows better.

Directing attention, now, more particularly to the opinions which have suggested these remarks, the fact is recalled that our reverend friend who expressed them, belongs to a great religious sect, or party, which believes in and practices infant baptism, and doubtless thinks, as did this one of its ministers, that baptism as thus administered is an ordinance which is founded upon sound judgment; yet living right among his own parishioners are others in large numbers, and whose churches stand upon the same street, or perhaps upon the same city block, who say that infant baptism is not a common sense proposition of the Christian religion, administering it only to repentant believers, and, as a consequence, refusing it to infants. Which practice is right, common sense does not determine. It thus becomes evident from the examples which have been submitted, that sometimes what men call common sense, is nothing really better than nonsense of the rankest kind—transparent as gauze—and even as we find it doing duty among people of great intelligence, it is by no means a safe guide, since it brings mankind frequently into an irreconcilable conflict of opinion.

What need there is in this world for Protestantism from the common sense view of Catholicism, it would be difficult for our ministerial friend to make apparent to the quarter of a billion Romanists who are living in our day. We might continue indefinitely to cite instances to show that man's power for forming correct judgments needs to be far more firmly based upon truth on this question in some quarters than it is at present, before we should feel at all confident that it is safe to trust ourselves to be guided by its uncertain light, where our eternal interest and those of our fellow-men are concerned. Infant baptism can not be both right and wrong. Were it not for the revelations of God to man as made known to us in the Bible, or in the gospel of our Savior, universal paganism would prevail in the world to-day. It is because of the light which that gospel has brought to us that we are Christians in any sense. The authority of those divine teachings, the example of the Son of God, and of His ancient prophets and apostles gives us the light of celestial common sense on religious matters, and it is common sense of the highest order for us to follow that as our guide. We can not go wrong by so doing.

It is common sense for a pupil to obey the instruction of his teacher; for an apprentice to follow the pattern set for him by his master; for a Christian to tread in the footsteps of Him who practiced Christianity in all its perfection. This Divine exemplar of PRACTICAL Christianity taught that except men be converted, and become as little children, they shall not enter into the kingdom of heaven (Matt. 18: 3). This passage some have changed so that it means that except men become as little children who are baptized, they shall not enter into the kingdom of heaven.

This same Jesus who practiced Christianity to the Divine acceptance took little children who were not baptized in His arms, laid His hands upon them and blessed them; but modern Christianity in general says that unless they are also baptized His arms shall never in the world to come clasp them to His breast, and bless them as of olden times. Let us examine further this question of baptizing infants in order to fit them for the kingdom of heaven. For example, let us suppose that two children are born of the same parents. One of them dies just before the ordinance of baptism can be administered to it, and, of course, it is shut out from God's presence—according to man-made doctrine—and must take up its eternal abode in hell. It goes there, through no fault of its own. It is as helpless and passive as a lump of clay in the hands of the potter. So far as actual sin is concerned it is guiltless, and with as much sense might statues of wood and stone be sent to perdition for the mere offense of having a being. That is their CRIME also, if such it may be called. The brother or the sister of this unfortunate babe is baptized, dies in infancy, and goes straight to heaven, without performing voluntarily one single act of obedience to God and His law—a helpless, passive being saved by the righteousness of its parents or friends. A mother may lose a half dozen unbaptized babes in the course of her life—all the priceless jewels she received on earth. Sorrowing for their awful fate, she learns to hate God, and goes to hell seeking her lost treasures there, willing rather to suffer with them forever, than reign in the presence of Him who could, were such a thing possible, consign helpless innocents to the torments of the damned.

In this world multitudes of our race die in infancy and are unbaptized. Just what proportion of mankind are cut off in the beginning of life, it is difficult to determine; but it is known that the percentage is a large one, and so it is manifest that if some of the teachings of men are true, Satan's principal recruiting ground for the regions of darkness and despair, is innocent babyhood. Hell's most numerous population of any certain age, is babies. Multitudes of those by whom Christ said the kingdom of God is peopled, are in hell. That guiltless class of innocents whom Jesus blessed is largely there. What for? Why, because an ancestor fifty or more generations ago fell from a state of immortality that babies might have a being on earth, and they are his

descendants. We have no sympathy with doctrines which make such things possible. They do not come from a God of justice, who is also merciful, and is called Love. As we have said before in these remarks, common sense admonishes us that when we have authoritative teachings or divine examples in religious concerns, we should follow them, and not seek to add anything to either, lest the curses of which St. John makes mention as a penalty for such an act of sacrilege, shall be endured by us.

We conclude with a few remarks relative to what our friend says when he claims that infant baptism serves for a sign of the remission, or forgiveness, of future sins which the baptized child shall commit in after life. The gospel makes no such provision; and he has evidently forgotten what St. Paul says in Romans 3:25, which reads as follows: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Common sense teaches that since Christ's work was done that men might obtain a "REMISSION OF SINS THAT ARE PAST," infants, having no past sins to account for do not need baptism.

T. W. B.

Notice to Contributors.—Quite a number of contributors have favored us recently with articles for the STAR; and we request them to await patiently for a personal letter concerning them, which will be sent as soon as circumstances will permit us to do so.

HOW TO BE HAPPY.

THIS is a subject which should interest every person on earth, for happiness, undoubtedly, is the aim of every human being who appreciates life at all. But the question may be asked, "What is true happiness?" To reply, it is the assurance in our own minds that we have always done the right according to the most enlightened conception we have of the truth, and have had power to withstand temptation. In order for one to have the greatest degree of happiness, he must have a correct conception of truth, and then have the willpower to live in conformity with the knowledge which he possesses, for knowledge is a source of condemnation if it is not properly used, and brings misery to its possessor; but if our lives are regulated by it, it brings us the greatest happiness.

We are told that the glory of God is intelligence; and the way He attained to His degree of perfection was through obedience to law. He has progressed under law, until He is now the Ruler of the universe, and the Father of our spirits. He is our heavenly Father; He loves us, and cares for us as faithfully as our earthly

fathers do. He imparts wisdom to us just as fast as we are worthy, and able to grasp it, and He likewise chastises us for disobedience to the laws given us to obey, and for a misuse of the knowledge we have.

In our Lord and Savior Jesus Christ, we have the ideal of human perfection. He declared He was the "way," the "life," and the "light of the world." He came into the world in a very humble station; but soon realized His great mission as the law-giver and the Redeemer of the world. He lived a life so perfect that His recollections of His pre-existence could not be withheld from Him. He had a knowledge of the glory He had with the Father before He came upon the earth. This is shown very clearly in His prayer to the Father just before His crucifixion, wherein He said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do: and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 3-5). Here we see that His knowledge of God, and of His own pre-existence with Him, was an incentive for Him to perform His mission to the very letter, so He could return to His Father and be glorified with Him. His mission was to redeem all the human family from the power of the grave, and to offer everlasting life to all who will obey the principles of the gospel.

Obedience to His teachings will fit and qualify us to know God: and the closer we live to the laws which Christ laid down for us, the better we will understand God, and our destiny. The greater our knowledge of God's purposes, the greater our responsibilities are to harmonize our lives with that knowledge, and the more strictly we conform them to our knowledge of truth, the happier we are. We are only unhappy to the extent that we are falling short of making a proper use of the knowledge of the truth which we have.

From this, some my draw the conclusion that the less the knowledge to which we attain, the less our responsibility. True; but we are told that we can not be saved in ignorance. To be saved is to be raised above sin, or where temptation will not effect us, and as intelligence is the glory of God, to keep mankind in ignorance must be the aim of him who is opposed to God, namely: the devil. The scriptures tell us that heaven is a state of happiness. Hell then must be a state of misery, so the more intelligence we gain, the more of the glory of God we possess, and the nearer we have come to perfect happiness.

True knowledge is indestructible, and the way by which we increase it is by giving it to others. There is a great difference between worldly riches and eternal riches. When we give money or worldly things away, we part with them; but when we give knowledge, which is eternal riches, away, we increase that which

we already have. Let us, then, invest in the riches that pay the best interest; knowledge turned over to others always pays the highest dividends.

One does not need to wait until life eternal is gained to be happy. We can be happy in the sphere in which we live by living up to the best there is in it according to our Lord's definition of what is best, and by adjusting ourselves to right conditions in this world, instead of trying to make conditions in the world adjust themselves to us.

By giving the best we have to the world, to help others to be happy, we are made happy in seeing its effects, and the whole world will appear beautiful to us. For we have cultivated the beautiful, seeing eye, and we leave the defects of the world for those who enjoy them. Which will you choose? I will leave it an open question. Ask yourself.

Lancaster. NIELS J. ANDERSON.

RESOLVED.

THAT I think twice before I speak.
Then when I do speak it will be gently.
That my thoughts of others are noble and just.
That I condemn no one.
That I help others to help themselves.
That I give encouragement.
That I love all beauty and hate all vileness.
That I respect others as myself.
That I develop strength and patience.
That I love each one—even the creeping things of earth.
That I breathe with deep, healthful thoughts.
That I eat pure food, slowly and reposefully.
That I become filled with knowledge and wisdom from life's lessons.
That I love all my fellowmen and believe in co-operation and brotherhood.—AMANDA K. GLEN in *The Children's Friend.*

FROM THE MISSION FIELD.

Departure.—Elder L. Walter Johnson, honorably released from labor in the Scandinavian mission, took passage for New York per s.s. *Cedric*, on January 15th, 1914.

Sunday School Social.—On Friday, January 9th, 1914, the Sunday school officers and teachers of Grimsby branch (Hull conference) gave their pupils a social. A good time was had.

Christmas Social.—A Christmas social was held in the Ebor Hall, York (Hull conference), on Monday, December 22nd, 1913. An entertaining program was given. Santa Claus then distributed

presents to the Sunday school children. After refreshments were served, the remainder of the evening was spent in playing games.

Farewell Social.—On Friday, January 9th, 1914, a farewell social was held in the Mansfield branch (Nottingham conference), by the elders, saints and friends in honor of Elder Edsel H. Adams, who has been honorably released to return to his home in Zion. A good program was rendered, and a suitable token of esteem was presented to him.

Change in Conference Presidency.—Elder John A. Maynes has been appointed president of the Birmingham conference to succeed President Warren S. Tew, who has been honorably released from faithful missionary labor, and has returned to Zion. President Maynes' address is Sycamore Cottage, 23 Booth Street, Handsworth, Birmingham.

Baptisms.—On Saturday, January 10th, 1914, a baptismal service was held at the Faversham Street Baths, Bradford (Leeds conference), when sixteen souls were added to the Church of Christ. Elders J. Lyman Earley, Reuben C. Anderson and Herbert Cook officiated.

On January 1st, 1914, a baptismal service was held at 15a Wicklow Street, Dublin (Irish conference), when one soul was added to the Church. Elder Peter L. Nelson officiated.

Successful Socials.—A successful social, under the auspices of the Mutual Improvement Asssociation, was held January 13th, 1914, at the Kidderminster branch (Birmingham conference). A large number of saints and friends were present. A short program was rendered—a sketch presented by members of the Mutual Improvement Association being a special feature. Refreshments were served, and a number of games played.

On Thursday evening, January 8th, 1914, at the Westfield Hall, 353 Alexandria Road, Gateshead (Newcastle conference), a successful social was held. After a very pleasing program had been rendered, refreshments were served and games played. Each of the Sunday School children was presented with a beautiful book for good attendance during the past year. The social was a great success from every point of view.

District Meetings.—A district meeting was held in the Leeds branch (Leeds conference), on Sunday, December 7th, 1913. President Leonard B. Nielsen and three traveling elders were in attendance. Elders J. Lyman Earley, William W. Seare, President Leonard B. Nielsen, Brothers Thomas Meekley and Arthur W. Reed, were the speakers at the afternoon session. The topics spoken upon were, the Word of Wisdom, the benefits of the Sunday

school, the need of revelation, the love of God unto those who diligently serve Him, and the fulfillment of Joseph Smith's prophecies. The evening session commenced at 6:30 p.m. Elders J. Lyman Earley took baptism for his subject. Elder George Cannon Lund spoke on the nature and consistency of the laws of God. Elder William W. Seare's remarks related to the Apostasy. President Leonard B. Nielsen urged the saints to make a thorough study of the first principles of the gospel in order that they could successfully defend them.

A district meeting was held in the Halifax branch (Leeds conference), Sunday, December 14th, 1913. President Leonard B. Nielsen and four traveling elders were in attendance. The first session began at 2:30 p.m. The general and local authorities were presented and sustained. The speakers were Elders John W. Burton, Willard E. Rigby, and Brothers Arthur Schofield, Horace Cook, Percy Cook and Sister Ada Hudson who gave reports of the auxiliary organizations of the branch, which were very encouraging. The evening session commenced at 6:30 p.m. The speakers were Elders John W. Burton, William W. Seare, Herbert Cook, and President Leonard B. Nielsen. The subjects treated upon were the necessity of works, baptism, and divine authority. The choir sang the anthem, "Sun of my soul," Sister Edith Pratt singing the solo.

A district meeting was held in the Clayton branch (Leeds conference), Sunday, January 4th, 1914. President Leonard B. Neilson and three traveling elders were in attendance. The afternoon session began at 2 p.m., and was devoted to testimony bearing. The evening session commenced at 6 p.m. Elder Willard E. Rigby reported the branch in splendid condition; bore testimony to the sure results of obeying the Word of Wisdom. Brother George William Warnes and Sister Hannah Shackleton gave reports of the Sunday school and Relief Society organizations respectively. Elder William W. Seare said we possess the key which unlocks the storehouse of knowledge. President Leonard B. Nielsen spoke of the apostasy and the restoration of the gospel. Elder Reuben C. Anderson bore testimony of the practical worth of the gospel.

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